It shall be outside us, independent of us, ordained for us,
and inevitably to be gone through in order that \ve may pass
out to the conditions of blessedness. And similaily, there
must be heaven also, outside us, independent of us, ordained
for us—that the organism of our spirit may find an abode
better adapted and more favourable than it met here to
accomplish its destiny and that peace and progress may be
united in the conscious love of God.
This ennobling idea of a future life in surroundings far
more elevated, more blessed than here, though varying
with the moral and spiritual advancement of the individual
in this life, has been a homely delight and strength, to millions
in all generations. It has supported them in the time of
temptations and trials. It has nerved the martyr for his
endurance. Of the flames in which men have perished
for their faith, it has made a hallow of enduring brightness.
It has cheered and glorified the quiet and secluded death-bed
of the humble and unobtrusive and made him say in resig-
nation. " Father, not my will but Thine be done." The
sufferings of purgatory and the tranquillities of paradise
are equally intended by God, our Deliverer, to

lead us
deeper and highfer into spiritual communion and inseparable
relation with Himself. Belief in a permanent hell as a horrible
place of everlasting torture, a blazing furnace of eternal
brimstone and fire, a dreadful abode of interminable tor-
menting punishments inflicted by the God of Death and
His ministers and agents, is, therefore, a flat moral contra-
diction. Real hell, has been, on the other hand, aptly
described by a modern Rishi Venkata Ratnam as the hospital
of God where Love is the Senior Physician and Mercy the
Head Nurse.

The ancient Rishis assure us that absorption and ecstasy
in the communion of God steadily cultivated will disarm
death and give us insight into and experience of the nature